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THINGS THAT REMAIN IN TURKEY

By Secretary
WILLIAM E. STRONG

AMERICAN BOARD of COMMISSIONERS for FOREIGN MISSIONS 14 Beacon St. Boston

A QUARTERLY

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THINGS THAT REMAIN IN TURKEY

BY

SECRETARY WILLIAM E. STRONG

Things That Have Been Shaken

Turkey opened war on Russia October 29th, 1914.

For months before she had been mobilizing her forces, and incidentally spreading terror and distress over the land. Men were seized wherever found and impressed into the service; horses and mules also were forcibly taken for military purposes. Men bringing merchandise to town had their loads dumped in the road and their animals appropriated; they were lucky if they were not themselves carried off to join the army. It then became necessary to secure supplies to feed these mobilized forces, and funds to pay them. The Government promptly demanded grain and all sorts of provisions and devised cunning measures for extorting money from the people.

The Land "Milked."

As a result, the natural trade of the country stopped; market streets and bazaars were deserted; business was stagnant. Everybody was disposed to hide whatever goods he had and to live closely and do nothing to attract attention. A temper of suspicion and apprehension was gendered that repressed all enterprise. Hard times ensued and impoverishment was faced.

The entrance of Turkey into the war intensified these conditions. The excitement of battle news and the in-

flaming of a warlike patriotism somewhat glossed over the hardships of the time for the Turks, but for the other races in the land the days seemed altogether evil. With an eagerness which suggested desperation, the Government committed itself to the side of Germany in the great struggle, disclaiming any further reliance on the good will of Great Britain or any of the Allies, and even intimating that it cared nothing now for the friendship or support of such neutral nations as the United States; it had staked all on German supremacy, recognizing that if Germany lost, Turkey herself would be undone; but hoping that Germany would be victorious and that her ally would then secure a new lease of life.

Special Treaties Broken.

On September 9th, 1914, without seeking the consent of the other partners to the agreement and even without any other notification to the Powers, Turkey suddenly announced by Imperial decree the abrogation of those treaties or capitulations which had conferred certain rights and privileges upon the various races and subjects of other governments dwelling in the Ottoman Empire. The foreign post offices, the international board of health, extra-territorial courts, heads of Christian communities and other special and direct ways of dealing with non-Moslem races and foreign residents in her empire, were thus promptly suppressed; henceforth it was declared all were to come under Ottoman law; there was to be no difference between Turk and foreigner in their relations to the government.

Though it had long been urged that the special privileges which had grown up under capitulations through centuries of operation needed revision, their abrupt abolition by one of the parties to them in the preoccupation of war times was regarded as a sinister act and was met with unanimous protest from the Powers. Turkey, however, taking advantages of the disturbed condition of these Powers, held her ground and promptly followed the announcement with another proclaiming a new code of rules covering private religious, educational, benevolent and medical institutions, which was at once seen to be aimed at mission schools, colleges and hospitals. Upon the pretext of unifying and bringing into orderly relation to government all these private undertakings, a series of inquisitorial rules were propounded, which if even mildly enforced were sure to be harassing and which if applied with precision and in hostile spirit might easily prove ruinous to mission work. At the same time heavy back taxes were laid upon those institutions no longer safeguarded by the capitulations and in one and another place repeated effort was made to collect these unjust claims.

Through the effort of the United States Embassy, backed by representatives of the institutions affected, various delays and postponements have been secured in the operation of the new rules; some concessions have been more or less grudgingly allowed; the disturbance of war times and of other upheaving events in the land has arested the work of reorganizing Turkey's relation to these foreign institutions within her borders; but much injury has already been done to some of them and they are all facing the danger of further and yet more serious interference.

This abolition of ancient rights and privileges caused a new and more domineering attitude toward the missionary; not in all places or on the part of all officials but in so many cases as to mark a changed situation. Missionaries have been told that they need no longer seek recourse to their consul, for they were now dealing directly with the Turkish government and their standing was no different from that of Greek or Armenian or any other citizen of the land; the old order had ended. Added to these threatening acts of the Turkish government have been the unavoidable interruption of transportation, the disturbance of exchange, the stalling of goods that had been shipped, the preventing of appointed reinforcements.

Missionaries Insulted.

While the missionaries and missionary interests were thus confronted with a new and threatening situation as Turkey plunged into the war, the subject peoples of the land also began to feel a new and ominous pressure; Jews, Greeks, Syrians, all experienced some fresh oppressions. But upon the Armenians fell the full measure of their rulers' wrath. Early in the Spring of 1915, veiled references appeared in the American Board's correspondence from Turkey to new and harrowing events which reminded the writers of the story of Evangeline or again of certain descriptions of the Old Testament prophets. This was the first hint of outrages which soon became more widely and openly reported. In several localities arrests and imprisonments of Armenians were followed by the disappearance of

Systematic Attacks on Armenians.

their leading men; possessions were confiscated; families turned out of their homes; scenes of eviction, torture and massacre were related. Upon charges of disloyalty and plottings against the government, charges, which only in the rare cases of some foolish and hot-headed revolutionists had any support, a campaign of assassination was started. At length it became apparent that there was under way a systematic and relentless effort on the part of the Turkish government to exterminate the Armenian people. Valis declared openly that they proposed to cut out the cancer of that race from the Empire; while they recognized that the innocent were suffering with the guilty, they had no time to make discriminations; they would fix the Armenians so they should never again be capable of making trouble for the government.

Indescribable Atrocities.

A practically uniform course was followed in carrying out this project. The leading Armenian men of each town or village—those who were best educated, well-to-do and influential, the strong and substantial representatives of their people, were first seized, imprisoned, tortured, robbed and then carried off to be killed or so disposed of that they should not reappear; the women and children and the old or feeble men were next rounded up; on short notice, sometimes without warning, they were compelled to leave their homes and goods, which were promptly seized by rapacious Turks who simply appropriated the vacated dwellings; compelled further to set forth upon a long and unknown trail toward the south and the desert

places. Without provision or clothing for the journey, beaten by their guards, abused by the peoples through whose villages they passed, exposed to heat and cold, to storm and the sun's fierce rays, these wretched outcasts were obliged to stumble on till they fell exhausted, starved, sick and dying by the roadside.

For nearly a year these melancholy processions have been formed and have been strewing the land with the bodies of their helpless victims. A half dozen populous vilayets of interior Turkey have been to a large degree stripped of their Armenian inhabitants. Of the two million which was the estimated number of Armenians dwelling in Turkey, it is estimated that one-half have died; that 250,000 more are refugees in Russia, Persia, Egypt and elsewhere; that there are perhaps 500,000 still in the land, mostly women and children left homeless and destitute, besides thousands of the more attractive Armenian girls who were seized from their homes or on the march and carried off to become the possession of Turkish men.

It is not necessary here to relate the stories of suffering and outrage which have attended this persecution. They are too horrible to be described in detail; too brutal to be believed were they not reported by a host of independent and trustworthy eye witnesses. The Turk has been seen at his worst; in his most cruel and fanatic temper. He has struck his Armenian subjects indiscriminately, remorselessly and with murderous intent. And he has wrought with a system and persistence quite unlike his usual fiery but unstable self. He has done his

best to clear his land of a people whose thrift, industry, patience and growing prosperity made him insanely jealous. He has done it even to his own hurt, as he has robbed his country of its efficient men; from many a city and town the shoemaker, the tailor, the baker, the dentist, the artizan, the banker, all are gone; and the Turks are crying out ruefully, "Who will work for us?"

Injury to Mission Interests.

It was inevitable that these atrocities should shake to its foundation the missionary work in Turkey, which up to this time has been so largely a work for the Armenians. Men students and professors in the higher schools were forced into the army or tortured and killed; the young women were in many cases deported or seized and carried off to Turkish harems. Missionaries were often compelled to watch helplessly while their work was broken up and those they were working for were driven from their sight.

Mission property has in some cases been destroyed, as at Van. In other places buildings were requested for government use in such ways as compelled the granting of them. In one case a new and freshly equipped hospital was at once taken possession of by a local official and held for a month for the use of troops. While some valis and lesser officials remained friendly, others became arrogant and hostile. In several cases they turned the screws of their authority on the persons of the unprotected missionaries. And always they pleaded that they were acting on the compulsion of orders from higher up. In this way some missionaries were arrested and removed

from their stations; some were courtmartialled and driven from the country; others were harassed till health broke under the strain of the situation.

Eleven of the American Board's Turkey missionaries have died since the war began, seven of them from causes due directly to the war. Six of the mission stations are left without a missionary in residence; many more are sadly reduced in their numbers. Of the 163 appointed missionaries designated to Asiatic Turkey, seventy are now away from their fields. And those who are still holding on, are, in many cases, interrupted in their regular work. Schools at some centers have but few pupils and native teachers. Some hospitals are closed; from others the nurses have been sent off. The people among whom all this work was being done have been swept away; the land, as one says, has been cleaned off as a dish is wiped clean.

It is not a small or trifling matter that the missionary work has been thus disrupted. It has been computed that the American Board and the three Woman's Boards together with the colleges allied with them, but having separate organizations, hold property in Turkey (the Balkan fields are included), valued at over five million dollars and involving an annual expenditure of over $600,000. In the conduct of the work, have been employed not less than 250 Americans and ten times that number of the natives of the country. The regular enterprises of the missionary undertaking have to a large degree been arrested by the present conditions in Turkey.

Things that Remain

With such havoc wrought in the fields of Turkey and the missionary operations there, it may be asked, What is left? Indeed that question in substance has been asked again and again in these last months.

What's Left? Hearing of the death of missionaries, the scattering and massacre of entire communities of Armenians, the closing of schools for lack of scholars and teachers, the abandonment of churches without congregations, and the general ruin into which the country is being plunged, many have been led to feel that the missionary work of well nigh a century in Turkey was destroyed, that there was nothing left to do but to withdraw, since those who had welcomed the missionaries were now exterminated, and those who had grudgingly tolerated them, were now drunk with a new spirit of despotism.

But there is another side to the case, and one that is not to be overlooked. There have been injury and loss; immeasurable injury and terrific loss. But all is not gone. Some things remain, and remain with power; and some things have been gained in this period of distress. It is to the consideration of these present and hopeful forces that we need to turn our eyes.

And first of all, there is the influence of the Armenian martyrs. It has not been recognized, as it deserves to be, that in these awful times in Turkey a new and shining witness has been borne to the constraining love of Jesus Christ. In loyalty to Him multitudes have laid down their lives; they have faced not simply the swift and exciting agony of the stake, the headsman's axe or the hangman's noose, but the slow wearing test of starvation, of exposure, of torture. Some yielded; to save their lives, more often to save the lives or the honor of those dear to them, their wives and children, they recanted their Christian faith and became enrolled as followers of Islam. Every opportunity was given for such a choice. Printed cards were widely circulated, bearing the formula to be signed in order to secure release from persecution. Some took advantage of the offer. But the great majority would not; like the load of sixty deported school girls from Marsovan, of which only one accepted the repeated offer to secure liberty and comfort by embracing Islam, while the rest rode on toward the desert and the death of horror they there anticipated.

The Martyr's Witness.

No more beautiful or impressive records of the martyrs' witness, grace any century of the Christian era than those which have been reported from every quarter where these atrocities were perpetrated. Here, for example, is the letter of an Armenian pastor, written the day before he was to be deported with his wife and infant child, and with his whole congregation.

"We now understand that it is a great miracle that our nation has lived so many years amongst such a nation. From this we realize God can and has shut the mouths of lions for many years. May God restrain them! I am afraid they (the Turks) mean to kill some of us, cast some of us into most cruel starvation and send the rest out of this country. So I have very little hope to see you again in this world. But be sure by God's special help I will do my best to encourage others to die manly. I also will wait for God's help for myself to die as a Christian.

"May this country see that if we cannot live here as men, we can die as men. May many die as men of God. May God forgive this nation all their sin which they do without knowing. May the Armenians teach Jesus' life by their death which they could not teach by their life or have failed in showing forth. May Jesus soon see many Turkish Christians as the fruit of His blood."

Another example is from the testimony of a missionary who came upon one of these half-famished companies of deported Armenians after they had been wandering for eight days on terrible mountain paths.

"The pastor came up to see us. His lips were so parched we brought him a glass of water to wet them, and make it easier for him to speak. He would try to rouse himself to answer our questions, but it seemed such an effort for him to speak, that it seemed almost cruel to ask him many. All at

once he straightened up; then threw up his head and squared his shoulders and a new note came into his voice as he said, 'I want to tell you of my great joy. I want to say that when my people—the members of my church — left their homes and lands and all, and started to march to where we do not know, there was not one murmer, not a word of complaint, but rather with joy, yes with JOY, we do it all for Jesus' sake. And I think that I can truthfully say that they are nearer God than ever they have been before.' I almost cried as I looked at his face so lit up with the light of this joy, that his people had been able in their great trial to come nearer to God."

Still another instance, of similar character, yet from a different source, is told in connection with a record of the last Young Women's Christian Association meeting in one of the mission schools:—

"After the girls had seen their friends and loved ones being taken, had seen the added abuse and terrible persecution to which some had been subjected by their Moslem neighbors, the great thought was emphasized by the girl who led the meeting and who I was afraid at the time was going to become hard and bitter against the Moslems. She emphasized it again and again, 'We do not know what is before us; we don't know whether we will ever see each other again; but we must remember wherever we go or are taken, whatever our circumstances may be, we must live Christ before

those who do not know Him as we do, especially the Moslems; and if we have any opportunity, we must preach Christ to them. God give us grace and wisdom so to do.' "

The list of such testimonies could be continued indefinitely. Men and women, young men and maidens, college professors, preachers, Bible-women, down to the humblest church member proved faithful unto death. They bore their unanswerable witness before the Turkish official and the Mohammedan populace. It could not but make its impress; it cannot be forgotten; it will be an abiding spiritual force in the land.

Missionary Prestige.

The prestige of the missions and the missionaries also remains; not only remains, but has tremendously increased. Mr. Morgenthau during his present furlough in the United States, has borne public and emphatic testimony to the bravery of the missionaries in Turkey. From the standpoint of a United States Ambassador charged with their protection, he would have been glad to see them leave the country; he had even encouraged their withdrawal; but they would not budge. They have stuck to their posts through thick and thin. The difficulties have been very thick, and the opportunities have often seemed very thin.

Here and there missionaries have been compelled to leave their stations. Several have been driven out of the country; a few have died. Others for family reasons, or because their hands were stayed from any effective work, or because for special causes they seemed to be

regarded with suspicion by the officials or because their furloughs were nearly or quite due, have thought it best to withdraw till the way opened to resume missionary labors. For one reason or another over one-third of the American Board's missionary staff in Turkey is at present outside of Turkey. But those who have come away, have done so reluctantly; they have delayed their departure so long as it seemed possible to accomplish any real service. Their faces are even now set toward Turkey and they are eager to return. And those who are still in the midst of the war-swept land are holding on with tenacity and splendid courage. They have withstood the threats of officials; have endured insults, injuries and all sorts of dangers. They have had their liberties assailed, their premises raided; their goods ransacked and destroyed, and worst of all, their work shattered. They have seen the people killed, to whom they had given their lives; the pastors, professors, physicians and the other leaders with whom they were in daily association and comradeship done to death; their pupils scattered, and the homes and communities from which they came, drained of their inhabitants. They have beheld scenes of horror and of shame, till it seemed they could bear no more. They have listened to the unrelievable cry of anguish till their hearts were broken; and they have held on.

A Record of Heroism.

With a superb disregard of their personal comfort or welfare, they have striven to the utmost limit to help the stricken land. Both men and women risked the terrible typhus to serve in hospital and dispensary, and for the saving of Turk as well as Armenian. Many caught the disease; a few died; others recovered and toiled

on, bearing a strain upon mind and body, that words cannot measure. The record of such unfaltering service as was rendered by the missionary company at Van is an imperishable possession of the Christian movement in Turkey. Native and foreigner, Turk as well as Armenian cannot fail to be impressed by it.

So all over the land; at each mission station, stand out in conspicuous though unconscious splendor, the figures of heroic, sacrificial lives, unswerving in their loyalty to Jesus Christ and the work He had entrusted to their hands. Women as well as men, shine in this galaxy of the brave. Miss McLaren and Miss Shane left unprotected in Bitlis when Mr. Knapp was driven away, Miss Vaughan remaining single handed to maintain the schools in lonely Hadjin, Miss Graffam following at the risk of her life her people driven from Sivas, till compelled to yield her desperate attempt to relieve the suffering; Miss Willard and Miss Gage, by a patient persistence that wore out the determination of Turkish officials, pursuing the deported school-girls of Marsovan till they succeeded in bringing them back and reopening the school; these are some of the outstanding instances of unnumbered acts of bravery and efficiency which none who saw them can ever forget. The Armenians must cherish undying gratitude and the Turk must yield at least a stifled admiration for the behavior of the American missionaries in the days when Turkey was blood crazed.

And it is not only the personal bearing and action of the missionaries that have added to their prestige; there is the record of what they have been able to do. Since the war began, the American Board has forwarded for Armenians and Turks in this country to their suffering

Ministering Relief.

families in Turkey somewhat over $300,000 in sums from $5.00 up, mostly in small amounts. These monies have been distributed by the missionaries at the several stations, through remittances from the Board's treasurer's office at Constantinople. Moreover, some $50,000 have been sent by the Board's constituency for general relief work and so distributed. Also a large portion of the money sent in response to the call of Ambassador Morgenthau, and raised by the American Committee on Armenian and Syrian relief has been actually distributed by the missionaries stationed at their several centers, or in communication with groups of refugees and other homeless and starving companies. Unfailingly, week after week, month after month, this stream of mercy has been kept flowing to the saving of thousands of lives and the preserving of a race doomed to destruction. It has not pleased the Turk always, to have this relief rendered and his scheme for extermination thus thwarted, but it has been an instructive spectacle for him to witness and one that he will long reflect upon; and it has bound the Armenian to the missionary, the American Board, and the American people as with hooks of steel.

The missionaries have rejoiced to be able to render this service. It gave occupation to some hands that might otherwise have been wrung in idle grief; it was good to see a light of hope come into faces that were dull with despair, to mitigate some of the fiercer cases of suffering. "The relief work," writes one, "is the bright spot in life." The hope of permanently saving multitudes of these refugees, which now seems more than ever possible, and for which Ambassador Morgenthau is calling for relief funds to the amount of five million dollars, gives fresh incentive to their effort.

Moreover, while in many cases the regular forms of missionary work have been interrupted, and in some cases there have seemed to be few left to work for, and little that could be done, at other centers the established lines of work — notably the school and the hospital — have been surprisingly maintained. The mission hospitals indeed, promptly upon Turkey's becoming a belligerent nation were offered for the Red Cross service and have been uniformly employed in caring for sick and wounded soldiers. The medical missionaries have thus had to carry heavy and added loads. Both at the interior stations and at Constantinople they have toiled devotedly and to the great saving of life. At the capital American Board medical missionaries have been brought into cooperative work with Turkish army surgeons and nurses. It is needless to say they have won the high regard, both professional and personal, of those with whom they have come into such close association.

Continuing Work.

The continuance of the schools and higher institutions of learning is more remarkable. It is true that many, especially of the lower schools, have been closed for the lack of both pupils and teachers. In so exciting and threatening times, even where the depopulation was not complete, there was a natural hesitancy to incur the risks of school attendance or to spare the cost of it. But many of the higher schools and almost all the colleges have been running, though usually with a lessened roll of students and fewer instructors. The missionaries endeavored to open all the schools, partly as a demonstration

that they were not frightened or purposing to withdraw; that there was no intention of abandoning acquired property or established lines of work. In some cases, circumstances were too strong for them, and they were obliged temporarily to close the doors. But at other centers no such interruption has occurred. At Smyrna, the International college reports its record year both in thoroughness of work done and in earnestness of spirit. A warm spiritual atmosphere has characterized the year, in which faculty and students have been closely bound together. At Hadjin in the Anti-Taurus mountains where Miss Vaughan is left alone, she reports nearly 150 pupils, mostly children from Turkish homes. At Harpoot, the college buildings have been given back by the government. There are reported 150 pupils in the girls' department, the boys' department is not yet opened. At Marsovan, Sivas Talas; at Aintab, Marash and Adana, it is understood, some school work is still maintained. The pluck and devotion of the missionaries in thus seeking to maintain their institutions, in closing only where compelled to do so, and in reopening upon the first opportunity, though with reduced numbers and forces, made an object lesson which could not fail to be noticed by the sharp-eyed Turk. It put heart into the down-trodden Armenian and checked the insolent assurance of his oppressor.

The Armenian Remnant.

It is to be remembered also, that there remain the refugees. A host of Armenians have been destroyed, but not all. The executions and the deportations have not yet altogether ceased, it is to be feared, but apparently they have slackened. And they were never uniformly sweeping. Not quite so bad in the South, in Cilicia, for example, as farther north, in the region of Marsovan

or Harpoot. Some relaxation of the policy of extermination has been remarked in certain sections where Roman Catholic and Protestant Christians have been allowed to return from the deported bands. It may be due to the fact that the Turkish forces are now being hard pressed by the Russians and that Turkish energies are therefore being absorbed in other ways but for some reason the Armenian situation has, of late, improved.

And, despite the ruthlessness of the slaughter, the remnant is large. Counting the Armenians (mostly women and children) left in the land, and those who have escaped across the border into Russia, Persia or Egypt, and the survivors of the deportations into the desert country, it is estimated that there are still alive and within reach of Armenia 750,000 of its people.

> "I believe," writes one veteran missionary, "that the protecting hand of God will reveal itself in the escape of hundreds of thousands of that people, and that from mountain fastnesses and the caves of rocks, from bordering shores and from the kindlier treatment of some favorably inclined governors shall flock back again to a redeemed land, a large population for the American Board to minister to."

They are a hardy and prolific people; industrious, thrifty, ambitious; give them half a chance and they are bound to recuperate. If it be made possible for them to return to the land and to dwell in it, they will re-establish themselves and rebuild their fortunes. Solidified and chastened by what they have suffered, they will be yet more

amenable to the preaching of the gospel and the ministry of Christian helpfulness. Their gratitude and that of their kinsmen in this country, for what the missionaries have been able to do in the hour of their extremity, cannot but make them more responsive to the missionary's message in the day of their recovery. If the mingled fear and hate in which for generations they have borne the yoke of the oppressor shall be removed by their enfranchisement from his power, who can estimate what a force they may become for the implanting of a vital Christianity in the nearer East. And then there are the other peoples of the lands: Christians of various sects; Greeks, Syrians outnumbering together the Armenians; Jews, a half million or so; and Mussulmans of various races; Turks, Kurds, and Circassians, and Arabs, not less than fifteen million of them by the latest computations. Allowing for the losses of the war, these remain, a challenge and an opportunity.

The Turk Remains.

It is one of the misfortunes of Turkey's participation in this war that it tends to strengthen the world's horror of the Turk. The record of these latest Armenian atrocities gives new emphasis to the phrase, "the unspeakable Turk." We are tempted to regard him as beyond the pale of hope; as a heartless and unreasoning ruffian. Yet there are Turks and Turks. And those who are now in the saddle of the Ottoman government, directing the policies, issuing the orders, overriding civil process with military rule and compelling the activities of all local and subordinate officials, are not the whole of Turkey. There

are another spirit and another will, albeit they have been so far overborne. Turkey's action in the war, it has been repeatedly affirmed, was deprecated by the Sultan, and still more by Prince Youssouf Izzedin, heir to the throne, bitterly opposed to the course of the Young Turk and whose taking off is a significant event of recent history. Other voices of men of high rank and ability have been raised in protest. It has been left to a few self-assertive, determined and short-sighted leaders to shape Turkey's course. Many lesser officials have carried out their orders willingly and to the limit. But others have not; they have delayed, have sought cover under the difficulties in the way; have tried to soften the blow that they could not altogether prevent.

And of the plain, unofficial Turk, the Turk of the village and the town, there is abundant evidence that he is not always or altogether heartless. Many letters have testified to signs of disapproval and distress on the part of Turks who witnessed the deportations. In some cases they have tried to protect their Armenian neighbors, or to offer them some aid as they set out upon their desperate journey; or they have bade them goodbye with tears and hand clasps, bewailing the evil days that drove them forth. "It is not right, it is not right," one old man is said to have broken forth as he stood in the street to watch the rounding up of women and children for the long road to exile. "We shall suffer for this; God will take vengeance on us for this outrage." In the face of stern and unyielding orders, and in a land where every man is afraid of some accusation that will bring down on him the displeasure of

the government, it could hardly be expected that the Turk in his private capacity would have offered outspoken resistance to the persecution of the Armenian. Yet reports have come from villages predominantly Mohammedan, where the people rose up and succeeded in preventing the deportation of the Armenian population. It means much that here and there were observed such signs of a spirit of neighborliness and friendliness between the two races; that the heart of a Turk was manifestly touched by the suffering of his non-Mohammedan brother.

The New Turk.

The Turk remains; but not quite the same Turk as aforetime. He has been changing; of that too, there is abundant evidence. He has been looking at Christianity and the Christian people with new eyes, with more wonder, interest, respect. He has been buying the New Testament of late, and, we must believe, for the purpose of reading it. The Bible Societies' reports indicate that hundreds of thousands of copies of the Christian Scriptures in Turkish and Arabic have been sold among Mohammedans in the past two or three years.

A more liberal spirit of inquiry and of thought is apparent, and in many ways. Mohammedan men have been drawn into clubs organized at mission stations and have listened to Christian lectures, even illustrated lectures on the life of Christ. The attendance of Mohammedan scholars upon mission schools of lower and higher grade has been unprecedently large of late and was growing when the war broke. In two stations in eastern Turkey, kindergartens were established for Moslem children only.

One of the younger missionaries of the American Board relates several cases of friendly relations with Moslem men, one of which describes a leading professor in a government college, dressed in his long black robes, and with his head crowned with a snow-white turban, looking him straight in the eyes and with softened face, saying, "Effendi, if you Americans show yourselves interested in us Turks as brothers, be assured that you will have a very hearty response from us." Another tells of a captain in the Ottoman army, struck with mortal disease, by whose bedside this missionary watched during the last hour of life. "He sought from me the spiritual power which he was convinced his religious leaders could never give him; and as he listened to those chapters in Mark, his face lit up with the light of a new found joy." The missionary adds: "I have no hesitation in saying that the friendly attitude of these men toward American missionaries in Turkey correctly represents the attitude of the masses of the Turks today, so far as they have come in contact with evangelical Christianity."

Upon eyes so opening to a new vision of what Christianity is, now breaks the spectacle of missionary heroism and devotion in the crushing disruptions of the war; and the further spectacle of the down-trodden Armenians in their midst standing the tests of torture and slow death in loyalty to Jesus Christ. If to this amazing and impressive sight is added the spectacle of their own national defeat, the failure of the alliance to which they have been so recklessly committed, the failure too, of the hosts of Islam in all lands to rally and cohere at the call of the

Caliph and to fight on Turkey's side, is it not certain that the Turk will become more humble and docile, more eager to learn the secret of Christianity's life, more trustful of those who through the overturning of these awful times, have proved themselves the consistent friends and helpers of all God's children?

The Outlook.

It is too early to discover what the end is to be; too soon to prophesy of the morrow. But it is not too soon to count up the assets that remain in Turkey after a year and a half of war; to realize that they are many and are cheering; that some of them are stronger and more influential now than ever before, and to set our faces toward the far greater work; we believe is yet to be done in the Turkish empire.

The missionaries still on the ground, write of their hopes for the restoration and for the advance; the missionaries detained in this land are eagerly waiting for the hour of their return. Dr. Reynolds, veteran of Van, whence buildings, people and work are gone, is calmly studying Turkish in anticipation of a wider service when Van is reopened. And Dr. Ussher, his colleague, slowly recovering his health and strength from the deadly typhus, from whose grip he was carried with the fleeing party from Van, is seeking to gather the funds that will rebuild the hospital there when the way opens for return. There is only one thought in the minds of the Turkey missionaries; only one expectation cherished by those who are following closely the missionary situation in that hard-pressed land. It is of harvest days to come; of a new and stronger grip on both Armenian and Turk; of readjust-

ment and reinforcement for a mightier advance; of an enterprise so commanding and achieving as shall make what has gone before seem like the day of small things.

In 1900, when China was in the grip of the Boxer fury, it looked as though missionary work there was done. Men counseled, "Why attempt it further; why insist on staying where you are so unwelcome; why not withdraw to easier and more favorable fields?" But the sixteen years since have marked an unbelievable advance in China. The seed of that martyrdom was blown wide over the land and everywhere sprang up and bore fruit. Is it too much to expect a similar history in Turkey? May not the next twenty years show as wonderful gains for Christianity in that empire as in ancient and immovable China?

"Lift up your eyes and look upon the fields." It is time for the Christian Church to see what is before her; and for the Congregational Churches and Christians of America to be girding themselves for a new, more adequate and more expectant ministry to the people of Turkey.

Have you heard about the Conditional Gifts Plan of the American Board?

The CONDITIONAL GIFTS funds from living donors now amount to $1,049,349.17.

THIRTY-SIX new Conditional Gifts have been received since the beginning of the present fiscal year.

Write for information and pamphlet describing the Plan, stating age of life beneficiary, to

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